

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.*

No. 45, Vol. XXVII.

Saturday, November 11, 1865.

Price One Cent.

## PARSONOLOGY AND MARTYRDOM.

(From the Salt Lake Daily Telegraph.)

The anxiety of some for reputed martyrdom at the hands of the "Mormons," would be a difficult problem to solve, if we had not long since learned that peculiar phase of human nature, which urges politico and religio-aspirants to public notice, to seek a reputation for martyrdom, as the most direct road to fame and wealth.

We are reminded of this long since patent fact, by seeing in the *Carson Appeal*, that a certain "Army Chaplain" had passed through there, lionizing himself as he went along, on the ground of having been stationed at Salt Lake, where he had pursued his Christian labors "at great risk to himself," and, where he had "fortunately escaped one or more attempts upon his life."

We ought, perhaps, to allow this latest edition of "Gulliver and his Travels," to pass into the contempt which it merits; but we remember hearing that a certain reverend residing in this city, was really endangered sometime since, by a mob thrown intentionally or unintentionally

into the house where he resided, and, as we suppose this to be the origin of the trumped-up story "of one or more attempts upon his life," we have thought that for a double purpose we would refer to it.

In the first place we wish to put on record a protest, which has been many times reiterated ere this by the "Mormon" press and pulpit against the ill usage or abuse of any one opposed to the faith of this people. It is wrong in principle, and effects no good. It is well enough known that the object of certain men who visit here in division, strife, and even bloodshed, is they can bring it about; and this to other communities would be considered justification enough for all the violence to which such parties could be subjected, but with the "Mormons," in the case of their faith, there is no justification allowed. It is of course large enough in principle to admit of men who have more than sufficient to do in their own communities, to come here to do mischief, and to do so they do. We have seen many of these men, and we have seen the results of their visit. We have seen the houses of the faithful, and we have seen the faithful themselves, and we have seen the results of their visit. We have seen the houses of the faithful, and we have seen the faithful themselves, and we have seen the results of their visit. We have seen the houses of the faithful, and we have seen the faithful themselves, and we have seen the results of their visit.

which has hitherto carried into disgraceful oblivion the long line of characters of this class, doubtless will take similar care of the balance; and were this not so, it is only playing into their hands.

Persons aiming at the glory of converting the "Mormons"—professing so at least—come here, hoping that they may be "persecuted;" devoutly trusting that their insults may draw forth some retaliation and thus furnish them a ground for reputation. "Persecution"—especially when the raising of dollars and cents for the building of chapels is an object—in any shape is a godsend to them; capital to work on, material for an outcry against the people, and is immediately pressed into service. This is seen in the case of this "reverend" specimen of humanity referred to; a rock from some unknown hand comes into his apartment. The powers have been merciful, at least. Thank the mighty "Munbo Jumbo," "one (or more) attempts have now been made upon his life," and he straightway flourishes over the continent as a miracle of mercy and preservation. That rock has made his fortune, and he will subsist on it to the end of his days.

We say this much as expressive of our knowledge of the aims of the class we refer to, and in no way to justify violence to them, small or great. If the rock was thrown by any one intentionally, it was by some ignorant booby who violated the sense of the people; although the probability is, "the intended assassin" was some rowdy boy, who refuses to tell his father for fear of being whipped. The act was foolish anyway, and should be and is strongly condemned; but it serves to illustrate the thirst for glory and the necessities of the parties referred to.

A few days after the above occurrence, a tradesman of the 14th Ward, while sitting in his room, was startled by the flight of a quantity of small bullets into his apartment, which he narrowly escaped. He happened to be a "Mormon," or here would have been a glorious addition to the instances of "Mormon" ferocity. It is true, the affair was traced down to a

neighbor shooting chickens; but had the shot entered the same apartment as the rock, who would have believed that? "Shooting chickens, indeed!" Who could not see, in that pretence, a bloody-minded "Mormon" excuse for taking off a "chicken" of quite another kind? It only needed a change of doors to have constituted, in this affair, all the essential proofs of a huge conspiracy, devilish and diabolical, full of "Guy Fawkeses," "Destroying Angels," and "Danites."

We do not need to say to this community, "hands off" these aspirants for martyrdom, for they have done so already, and did it while enduring daily from them or their coadjutors a string of the most bitter insults and undeviating abuse ever offered to a community—insults touching the dearest interests of this people, violating and outraging their most sacred views—insults which in any other community would have produced scenes of riot and of death; but here, to the disappointment of their projectors, gain only a return of unspeakable contempt upon their heads. Hence the ceaseless efforts of the clique to arouse somebody to "oppose" them, and their scraping up of the most distant evidences of annoyance. They are the chief element of their stock in trade, and the man who gives them the least possible room for a cry for such "persecution," puts money in their pockets, and meets their hearts' best desire.

So much for one of the class, and now as to parsons in general. Folks abroad talk of sending a stray parson or two here, as though parsonology was an institution perfectly new to the "Mormons," and one which they would in all probability be so astounded at, that they would fall down and worship, clasping the knees of its representatives—something in the fashion of Napoleon's guards, after his return from Elba—while the fact is, the "Mormons" have had more to do with the tribe than the same number of people anywhere else in the world.

Years ago the bulk of this community sounded that medley of ideas introduced by parsons and falsely styled religion, and it was their thorough disgust of the miserable hodge podge,

and of the most of its canting white-hankerchiefed representatives, that gave the most of them a turn Mormonward. Their diaries are full of records of arguments with ministers of all creeds, in which they fully satisfied them, that since the foundation of the world no representative of a religion, heathen or Christian, ever had so little faith in their own professed text book, as these modern self-elected expounders and confusers of Holy Writ.

From childhood up, nearly every one, but the youth of the community, was educated at their feet, until, like the founder of "Mormonism," they turned away, wondering how He, whose eternal lessons of order, simplicity and beauty, are emblazoned upon his works, could be in any way related to the chaos, weakness and jumble, of which they are the representatives. The "Mormons" have been partakers of their communion, and left them hungering for better things. Thousands have fought them on their own ground, in public and in private abroad, till drowned in the sea of their own arguments, they fled Scripture arguments altogether, and took up the song of Treason and Polygamy, which, without variation, they have sung ever since instead. Know them?

Indeed they do. They know them "from A to izzard," the snuffle, the whine, the pious sob, the sensational use of an atoning name, and all the machinery of their trade. From long use, they can recite their sermons by heart just as well when absent as after hearing them. They know them mentally, as indeed millions besides "Mormons" do, as having less science and logic than any pretenders to learning in the world. And personally they ought to know them as in their buttoned up, long coated and cravated sanctity, they serve to remind them of those remarkable figures, "Shem, Ham and Japhet," in the toy Noah's Arks of their childhood.

The "Mormons" can afford to see a great many of the ministerial class along. They claim a Savior sprung from a seventh wife, and have a score or so of polygamic prophets to recommend them; they have, therefore, very little need to kill them. While our people are amused at their wriggings and twistings for notice, they understand well the dastardly nature which prompts them to seek for fame at the expense of the community. They are, however, only hatching "chickens which will yet come home to roost."

## TRUE VALOR.

BY ELDER CHARLES W. STAYNER.

As we read that great blessings are in store for those who prove themselves valiant in this probation, it becomes necessary to ascertain what true valor really consists in, that we may not fall short of its reward through ignorance of its nature.

Many may think it consists in being willing to meet our earthly foes upon the battle field; some may consider it bravery to exercise tyranny over their wives and children, and some women may think they are displaying valor by striving to gain the mastery over their husbands. Others appear to consider it brave to encourage feelings of hatred or resentment against one ano-

ther, manifesting it by shunning each others society, back-biting, alandering, and insulting, through the medium of looks, words or actions, those whom they imagine are not as holy as they ought to be, and thus they foster within their own bosoms the same spirit which has slain Prophets, stoned Apostles, and crucified the Lord of life and glory. Some deem it valiant to resent by words or blows every apparent encroachment upon their privileges, and pride themselves in standing up for what they term their rights; others strive to show their valor by endeavoring to compel all men to come up to their standard, without regard

to reason or Scripture, and without exercising mercy or even justice towards them. Surely these examples which are witnessed daily by observers, cannot possibly display the true character of that valor which is to place those who practice it in possession of the power and greatness promised in the holy Scriptures, and entitle them to become heirs of God and joint-heirs with Jesus Christ: if so, the laws and requirements of the Gospel of peace are of no effect. But Satan, who is ever ready to lead us astray, has perverted this holy attribute which God has planted in man, and bringing all his energies to bear upon the point, has used it against charity, humility and virtue, until man has been led to believe he is exercising true valor by taking such a course. The difficulty is simply this: man has been spending his time in warring with his neighbor, when he should have occupied it in the more creditable and profitable employment of warring against himself and his own weaknesses. The victory we gain in battle with earthly foes, brings but temporary honors, and may be by many attributed more to chance or other causes, than to our valor, and when we succeed in destroying our fellow-men, either morally or physically, we do not obtain lasting joys and heavenly blessings for our reward; but if we concentrate our efforts, and bring them to bear upon ourselves, we gradually overcome one evil after another, and bring the desires of the flesh into subjection to the more refined will of the spirit. Thus we gain a victory which brings the rewards of peace and happiness in this life, and eternal life in the world to come. We cannot, however, overcome our failings until we can see them in all their hideous forms, and while we are looking for faults in others, and commenting on their wickedness, we are very liable to omit seeing our own; consequently, it is necessary that we turn our eyes inward, and consider whether there are any weaknesses to be rooted out of our natures, or whether we are perfect and prepared to dwell with holy beings in the presence of God. By taking this view of our own feelings and actions, and comparing them with the

pure laws of the Gospel, we shall, by the help of the Holy Spirit, realize that we are full of weaknesses, and there and then begin a warfare which should never cease until we have conquered the foe, our own passions, and wear the wreath of a true victor, a crown of glory. What satisfaction it is to a man, and what joy it must be to his friends, when he is placed in circumstances which might lead many to transgress the laws of honesty, sobriety or virtue, and then find that through his faithfulness he has received strength from God to resist all temptations that may come in his way, for he has indeed gained a victory worthy of a hero; the reward he receives will be as endless as eternity itself, and in proportion as he gains power over his nature, his honor grows and increases in the eyes of the noble and righteous of mankind, until he sits upon the throne of a kingdom over which he has gained the dominion through his valor in the cause of righteousness. His family having followed in his footsteps, and having become heirs to the blessings promised to the faithful, will compose his kingdom, and by an eternal increase and progression, will add to his power, influence and majesty, throughout endless generations. It is by obedience to the Gospel of Jesus that we can come into possession of knowledge, power, and every other blessing which is necessary to give us the victory over all our enemies, and finally over death itself, which is the last enemy that shall be overcome. Obedience to the ordinances of God's kingdom will not alone save man, but in connection with them the purifying of the heart, divesting it of all evil intents and purposes. He must also exercise a godly sorrow for sins committed, and show a strong determination to commit them no more, have firm faith in the love, mercy and justice of the Creator, and the efficacy of the Work of Jesus the Redeemer, and a willingness to put in practice the counsels and instructions of the Priesthood in matters of both a spiritual and a temporal nature. This is the condition in which the heart of man should be found when he receives the ordinances of the Gospel, in order to place him in possession of



the gifts, blessings and eternal rewards of the same. He has to prepare himself not only for the baptism of repentance, by which he is initiated into the Church, but also for the higher ordinances of the house of God, which will be administered to him as he progresses in the scale of intelligence, and thus he will retain a goodly portion of the Holy Spirit, which will teach him how to be valiant for the testimony of Jesus, warn him against taking that course which has been the downfall of others, and reveal to his mind the glories of a never-ending future of happiness to be enjoyed by those who, like himself, are desiring to vanquish the enemy of their souls, and who, by faithful adherence to the requirements of the Gospel, will finally be crowned heirs of the promise made to their fathers Abraham, Isaac and Jacob. Finally, after he has filled up his days in usefulness, and shown by example, as did his Savior, the road to glory and exaltation, he will be

able to say with the Apostle Paul, "I have fought a good fight, I have kept the faith, and henceforth there is laid up for me a crown of righteousness." It is necessary that we put on the whole armor of God, that we may be able to stand against the wiles of the Devil, for we wrestle against principalities and powers, and the rulers of the darkness of this world. We are now receiving the reward of our valor in the first estate, and let us not cease our energies and perseverance in prosperity or adversity, but fight valiantly for the establishment of truth, and beginning with ourselves and our families, seek to extend the principles of virtue and charity, until confidence is restored to the hearts of the children of men, and the earth rid of darkness and abominations, and shining with the redundant splendor of God's tabernacle, shall be raised to its proper position amongst the worlds, filled with an exalted and glorified people.

## RELIGION OF THE FIRST AND THAT OF THE NINETEENTH CENTURY.

BY ELDER HARVEY H. CLUFF.

At the time our Savior made his appearance amongst the Jews, their condition was similar to that of the inhabitants of the earth at any other period or age when the Gospel and plan of salvation was sent to them from heaven. The Jews always exhibited an extraordinary disposition to rebel against God, and not unfrequently incurred his wrath and displeasure. Still they had a most profound reverence for their Prophets who had died and passed from this stage of action, but, strange to tell, had frequently a bitter aversion to those who lived amongst them, persecuting, stoning, and otherwise maltreating them; hence they did not know their real worth until after they were dead and gone. For several hundred years previous to the Savior's advent, the people were left almost entirely without immediate revelation. Prophets, in a great degree, ceased to

let their voices be heard in their ears by inspiration, and they were left to themselves. Hence arose the contention and private interpretation of the prophecies, which caused the division of the people into so many factions, and the frenzy of religious strife and discord increased to civil broils. The spark of vital religion was so far gone, that although they lived in continual expectation of Christ's appearance, they did not even know him from an impostor. They looked for him to come in a certain way which they had marked out, to acknowledge all their works, restore the kingdom, and free them from the Roman yoke; consequently they overlooked the meek and lowly Jesus, who was born in a manger, of low parentage, instead of having sprung from an aristocratic family. He chose for his associates illiterate fishermen, whose humble descent contributed still more

to render him odious in the minds of the people, and it is evident from the course the people took, that they were expecting the fulfilment of the prophecies which related to his second appearance, instead of those which referred to his first.

The Israelites were then and are still looking for what we term the second advent of Christ, and we believe that when he comes, great power and glory will attend him, that he will break the yoke of oppression from off the house of Israel, and establish a kingdom that will stand forever. One of the principal works preparatory to this is the gathering of Israel; and in order to perform this great work, the Lord will raise up a Prophet like unto Moses, to lead off Israel, and prepare the way for the coming of that great and notable day, when all those who do wickedly are to be cut off. To accomplish this the Jews looked for two Prophets—one, the Messiah himself, and the other a great Prophet to prepare the way before him. Many at the present time suppose that the prophecies which speak of this referred to John the Baptist, when he came bounding from the wilderness, crying, "Prepare ye the way of the Lord, make his paths straight," but the circumstance of John going to prepare the way of the Lord is typical of what is to take place before his second appearance. This is also evident from the interrogatory remarks of the people to John, "Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that Prophet?"

As soon as Christ began to preach, persecution followed. During his short mission of three years, he suffered upon the right and upon the left, and finally sealed his testimony with his blood, having to atone for the sins which came upon man through the transgression of Adam. After his resurrection, he ordained Twelve Apostles, and commissioned and authorized them to go into all the world and preach the Gospel to every creature—he that believed and was baptized should be saved, and he that believed not should be damned. He also said that signs should follow the believers, and that in His name they should cast out devils, heal the sick, &c. He did

not convey the idea by this, that signs should be given to convince any person, but to the contrary, for when the people wished him to give them a sign, his answer was, A wicked and an adulterous generation seeketh after a sign, but no sign shall be given them. Before his ascension to heaven, he warned the Saints against false teachers, saying that after his departure grievous wolves would enter in among them, not sparing the flock. According to the account of Gahan, Mosheim, Milner, and other church historians, we find that the ordinances Christ instituted ceased to be practiced. Some were entirely done away with, while others were changed and new modes of worship instituted, until not one vestige of the Holy Priesthood and Apostleship remained upon the earth. The organization of the Church was broken, and the gifts and blessings ceased to be enjoyed by the inhabitants of the earth. This is abundantly proven from the different religious denominations now in existence upon the earth who profess Christianity, for they have perverted the right way, "transgressed the laws, changed the ordinance, and broken the everlasting covenant." If the different sects and denominations in this age have the authority to organize and build up churches, where did they receive it? Ask them if an angel has flown through the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and they will tell you that no angel has appeared unto them, but that their authority has descended to them from the Apostles, that no revelation from heaven is needed in this day, and that God has ceased to commune with the children of men. If so, it is because they have transgressed His laws and turned from his commandments.

According to the words of John while upon the Isle of Patmos, the Gospel has to be restored to earth by an angel from heaven, who will say with a loud voice to all the inhabitants of the earth, "Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." This is also in accordance with the kingdom

which Daniel saw represented as a stone cut out of the mountains without hands, which was to roll forth until it filled the whole earth, breaking in pieces and subduing all other kingdoms. The Latter-day Saints are the only people who will testify that an angel has spoken, and commissioned men to go into all the world and preach the Gospel to every creature, and baptize the believers, who, through obedience to that ordinance, will receive the Holy Spirit by the imposition of hands from those who hold authority, which Holy Spirit will bear witness to them of the truth of the Gospel. The faithful Latter-day Saints enjoy the gifts of healing, and all the blessings and gifts that the Apostles and Saints enjoyed in former days. They testify that they have the true order of the Holy Priesthood, which has been conferred upon man by authority from heaven, and that since the translation of the Book of Mormon, and the organization of the Church in the year eighteen hundred and thirty, the Work has steadily progressed. The Gospel has been preached to almost every nation, the Book of Mormon has been translated into many different languages, and the Elders have been

unwearied in their exertions to tell the people the truths of heaven, and warn them of the judgments that are coming upon the earth if the people do not repent. But, like the Apostles and Prophets of old, many have been persecuted and even slain for the testimony which they have borne; and yet, the more they have been ridiculed and spoken evil of, the greater has been their success, thus fulfilling the words of the angel to Joseph Smith, "The more the work is opposed, the more it will increase, and spread farther and farther till they shall all be sanctified and receive an inheritance where the glory of God will rest upon them." Let the inhabitants of the world take this admonition, "Refrain from persecuting these men, and let them alone: for if this work be of men it will come to nought; but if it be of God, ye cannot overthrow it, lest ye be found even to fight against God." "Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder and perish; for I work a work in your days, a work in which ye shall in no wise believe though a man declare it unto you."

## "THE MORMON PROBLEM."

(From the Deseret News.)



The "Mormon problem" has again become a matter of interest in certain quarters. One newspaper writer thinks we "are on the eve of a solution;" another believes that in two or three years it will solve itself "upon natural principles." Others, unwilling to wait the tardy movements of those "natural principles," are inclined to force a solution. Some believe that the advent of a large number of gold-seeking emigrants would soon revolutionize society here; others would turn the power of the entire nation on us, if they could, to crush and exterminate us, or compel us by force to forego our conscientious belief and hopes, and accept their peculiar notions and views as the standard of right and wrong, and the

religious belief to be received in order to secure salvation.

The tyranny that enlaves the bodies of men formed in the same divine mould as those who exercise it, and having equal rights with them by the immutable principles of justice, is detestable and worthy of all execration; but what shall be said of the tyranny, which many would fain exercise, that would rob a community of the right of conscience, dictate what should be believed or disbelieved by them at the behest of prejudice and ignorance, and compel them to daily act a living lie, by repudiating what they know to be true and accepting what they know to be false, or be crushed out of existence as an organization?

Periodical attacks on the "Mor-

mons" have apparently become chronic. At certain intervals the same old song and the same old chorus are sung to the same old tune. We are called a great many hard names, endure a vast amount of vituperative slander, and are lied about most monstrosously. On our heads, during these periodical attacks, is poured the stream of that malevolence with which contending political parties deluge each other during hot election campaigns. Accusations are heaped upon us; charges the most base and wickedly untrue are made against us by anonymous scribblers or lying apostates; and then a solution of the "Mormon problem," is looked for as being very imminent. We are a "peculiar people;" we own to the impeachment without reserve or hesitation; but we would be a more peculiar people than any that ever had residence on this planet, as far as history affords us evidence, if, with the industry, peace, harmony and prosperity, that reign in our cities and settlements, we were guilty of the wickedly concocted charges levelled against us.

But calling bad names is not argument; giving utterance to untrue accusations is not sustaining them by proof. If we are religiously in error, convince us of that error. Let the strong arguments be brought forth that we may see wherein we lack knowledge. There is talent, learning and eloquence in the world: it would be a great work to perform, a noble conquest to make, to convert us from error, and correct our opinions that are deemed so heterodox. If we are ignorant and do not understand, teach us; we are willing to learn.

This Territory is free and open to all men, as it ever has been. People can go and come when and how they choose. The most perfect freedom has always been enjoyed here by every law-abiding person since we settled these mountain valleys. We have permitted and still permit people to reside among us, unmolested, who have pursued and yet pursue a course of the most outrageous and slanderous lying against us; who from malice, spleen, and sheer, wanton wickedness, have outraged and do continue to out-

rage every principle of truth and honor, that they may bring evil upon us. We know this; and they know that we know it.

The mass of the people are represented as being enslaved and coerced by a few,—as living in bondage. Why then are they so anxious to bring their friends and relatives hither that they send means to aid them in coming, and furnish teams and provisions to bring them by the gathering thousand from the Missouri river, to which point very many of them are brought by means sent from this Territory by the very persons thus said to be in bondage?

Life is declared to be unsafe here,—that there is a "Danite band" ready to pounce upon the unsuspecting and unwary who may be obnoxious. Where is this "band" to be found? Who compose it? We have lived here for years, and we know nothing of it. It has no existence except in the groundless imputations of lying men. We have law courts here presided over by men duly appointed and authorized to administer justice. Here are officers, able, ready and willing to maintain the decrees of those courts. We do not hear of any heavy calendar of crimes being brought before them, and it is our special business to get news and publish it. Criminal lawyers have but little to do among us; they find it very slow business. If it were not for a few of our "friends" (?) who would like to introduce among us a so-called "civilization" of which they profess to be the representatives, the lawyers might turn agriculturists and the judges go to keeping school. We say calmly, thoughtfully and deliberately, without fear of successful contradiction, that in no other part of this nation can the same number of inhabitants be found in which life is not ten times more insecure than it is here, with an additional percentage of crime that is fearfully alarming.

What is there in the "Mormon problem" so difficult of solution? Those who are troubled about it see us united, peaceable and happy. Is this wonderful? We say these are the fruits of obedience to the everlasting Gospel. The Savior said the same,—that these



blessings should be enjoyed by all who obeyed it. Those who are surprised at our practically showing their possession, profess to believe in that Gospel. Have they ever thought that the Savior spoke the truth? That the Almighty would keep his promise if the prescribed conditions were obeyed by his creatures? That when his angels sang "Glory to God in the highest, and on the earth peace, good will towards men," the Gospel was designed to produce that feeling and that desirable condition of society? Can they not think, and thinking see that the very things which make us a "peculiar people" and produce what they call the "Mormon problem" are the very things which the Scriptures, (in which they profess a belief,) say should characterize those who receive the Gospel and fulfill its requirement.

It is not the "Mormon problem" that has to be solved, but the gospel problem. We are solving it daily to our own satisfaction; demonstrating it to the world. That is what makes

the trouble. The Christian world think they possess what they lack; and seeing us possessing it, they seek to ascribe it to something else. The charges made against us, lack foundation and cannot be proved. They are untrue; and the inventors know they are untrue. But in attacking us as they do, and the principles in which we believe, they attack the very basis of their own professed faith, and yet apparently know it not. Blinded by the power of the adversary, they strike at the root of everything which they claim to be sacred. The language of Gen. Doniphan to Judge King, when Joseph Smith was before him for trial on the charge of treason, could be applied to them with equal force. King said Joseph was guilty of treason because he believed in the establishment of the Kingdom of God spoken of by Daniel, when Doniphan remarked, "Judge, you had better indict the bible." So can we say to those who talk of our treason, disloyalty and crimes, they had better indict the Gospel.

---

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---

SATURDAY, NOVEMBER 11, 1865.

---

THERE is a peculiarity about the people called "Mormons," that is very difficult for the world to understand. We do not wonder at this, because "Mormonism" purports to be purely a revelation from God; but the pretended teachers of the "way of life" of the present day, utterly deny the necessity of God revealing his will to man, and as they say the canon of Scripture was full eighteen hundred years ago, we may conclude that while such a belief prevails, the peculiarities referred to will continue to be misunderstood by the world, until the angels of God shall break the seven seals, and unfold His dealings with the children of Adam. Then, if not before, will "Mormonism" be understood. Then will the mystery attached to the knottiest problem of the age be solved, and we are bold to say, that until that time does arrive, "Mormonism" will prove a "Gordian knot" that all the wisdom of modern

Christendom can neither sever nor unravel. God has revealed unto man His object in placing him upon this earth, and the great plan of his redemption, and man has been enabled, in part, to comprehend the mighty power that regulates and controls the spheres. "Mormonism" is the Gospel of the Son of God, and the Scriptures of divine truth inform us that the Gospel is the power of God unto salvation. Many of those who are now numbered among the Latter-day Saints, before embracing the truth, looked upon the dealings of God with the human family from a worldly point of view; but when they heard the Gospel, the light burst through the thick darkness that enveloped their minds, and their hearts overflowed with gratitude and thanksgiving for the testimony of Jesus that filled their souls. How willingly they forsake father, mother, sisters and brothers, and all temporal honors, to realize the promises of the Everlasting Gospel, for all earthly things sink into insignificance when compared with the riches of eternity, viewed through the Spirit of the living God! Sin in all its forms is the pestilence we have to contend with, and the sect called "Mormons" are the unrelenting foes of the corruptions now stalking abroad like an epidemic in the midst of modern Christianity. There are certain conditions imposed upon man by the Almighty which are, through obedience, instituted to cleanse him from all sin, that he may appear before his Creator pure and unspotted, and all are included except those who sin against the Holy Ghost. The Latter-day Work professes to embody those laws which, if obeyed, will prepare mankind for a future in the eternal worlds, to join with angels and holy men who have gone before, singing a new song before the throne of grace, to go no more out forever. Here are great professions, and should be sufficient to induce every man who desires salvation to investigate, for the promise is, If ye do the will of the Father, ye shall know of the doctrine; and if true, accept it with an honest heart, for it will be worth all you can give, even to life itself, for to know God, and Jesus Christ whom he hath sent, is life eternal.

O! that every one who has obtained the light might bear it with them till they pass the vail beyond the power of Satan; but, in the providence of an all-wise God, we are left to work out our salvation with fear and trembling; all must be tested, and the word "proof" indelibly stamped upon our hearts, before we can become polished shafts in the quiver of the Almighty. But how many bright intellects have become dimmed, the power they possessed prematurely decayed, and they left in darkness and despair. Men who might have stood in the foremost ranks of those who are nobly battling for truth and liberty, are now cold, inanimate and lifeless through transgression; having lost the Spirit, they view with vacant eye the glorious cause once so warmly espoused by them, and their friends only think of their course in life with sorrow and regret. There is a worm that will, by constant labor, pierce the heart of the stoutest oak, and without any apparent cause, the tree will cast its leaves in midsummer and die. So with those who run well for a season—it matters not how much they have done for the upbuilding of the kingdom of God, how many miles they have travelled on foot, how severely they have been persecuted for the truth's sake, or been blessed with the spirit of revelation; by yielding to temptation and cherishing evil in their hearts, they foster a worm more deadly in its effects than the destroyer of the mighty oak. Man may embrace the Gospel, receive the light of the Spirit, and yet sacrifice the truth and turn again to the paltry things of this world. An instance of this kind occurred

in the case of Oliver Cowdery, a man highly favored of God, and one in whom the Spirit once dwelt, who through transgression left the Church, but never denied the Divine authority of the Book of Mormon. A gentleman walked into his office and said unto him, "Mr. Cowdery, what do you think of the Book of Mormon now; do you believe that it is true?" He replied, "No, I do not." "Well," said the gentleman, "I thought as much, and concluded you had seen your folly and resolved to renounce what you once declared to be true." "Sir," was the reply, "you mistake me, I do not BELIEVE the Book of Mormon to be true; I am past belief on that point, for I KNOW that it is true as well as I know that you now stand before me." Do you still testify that you saw an angel?" was the inquiry. "Yea," said he, "as certainly as I now see you."

Vindicating the cause of "Mormonism" is the least of our troubles, as we know that God is perfectly able to sustain his faithful ones, though opposed by the universe. The difficulty we experience is in warning fallen man of the judgments which are about to come upon the earth, in consequence of the gross wickedness of its inhabitants, and presenting the great plan of salvation to the nations, which was instituted from before the foundation of the world. We testify there is salvation for all of God's creatures upon the earth, if they will abide his laws, and come unto him in his own appointed way; but for those who reject the message, there is nought but condemnation, sorrow and woe.

---

DEPARTURES. ✓ Elders George W. Mousley, George Stringam and Franklin Merrill, left this port for New York on the 1st inst., per steamship *Scotland*. ✓ Elder Franklin Merrill arrived in this country from Utah per steamship *Mersey* from New York, on the 25th of July, 1863, and was appointed to labor in the Cheltenham District, under the direction of Elder John G. Holman. He continued there until the General Council held at Birmingham in January 1864, when he was appointed to preside over the Worcestershire Conference, a position which he filled satisfactorily until the Council held in Birmingham in January last, when he was appointed to preside over the Southampton Conference, where he remained until released. Elder George W. Mousley arrived here per steamship *Pennsylvania*, on the 17th of July, 1864, and was appointed to labor in the Manchester Conference, under the direction of Elder George W. Grant, remaining there until the Council held at Birmingham in January last, when he was appointed to preside over the Norwich Conference. Elder George Stringam arrived here per steamship *City of London*, on the 1st of September, 1864, and labored in the Manchester Conference, under the direction of Elder George W. Grant, until January last, when he was appointed to labor in the Sheffield Conference, under the direction of Elder Stephen W. Alley. These brethren have all labored faithfully in their respective fields of labor, striving to accomplish good, and have gained the respect of those with whom they associated. Owing to the precarious state of brother Mousley's health, and also the indifferent nature of that of brothers Merrill and Stringam, we were compelled to release them, so that they might winter in the States under a more genial atmosphere, and return to Utah with the next season's emigration. We trust their voyage across the sea will be a prosperous one, and

that they will be so blessed of God as to have the privilege of returning to their families in peace and safety. )

### RELEASES, CHANGES AND APPOINTMENTS.

Elder Franklin Merrill is released from the Presidency of the Southampton Conference on account of ill health.

Elder Rupert Brown is released from laboring in the Bedfordshire Conference.

Elder George Stringam is released from laboring in the Sheffield Conference.

Elder William R. Smith is removed from laboring in the Manchester Conference to preside over that Conference.

Elder Benjamin J. Stringam is removed from the Presidency of the Bedfordshire Conference to labor in the Sheffield District under the direction of Elder Collins M. Gillet.

Elder Charles W. Penrose is removed from laboring in the Liverpool Conference, to preside over the Essex Conference.

Elder Archibald N. Hill is removed from laboring in the Birmingham Conference, to preside over the Southampton Conference.

Elder Samuel H. Hill is removed from laboring in the Swiss, German and Italian Mission, to labor in the Birmingham Conference under the direction of Elder John Nicholson.

Elder William W. Riter is appointed to labor in the Liverpool Office.

BRIGHAM YOUNG, JUN.

*President of the Church of Jesus Christ  
of Latter-day Saints in the British  
Isles and adjacent countries.*

### CORRESPONDENCE.

#### ENGLAND.

##### WELSH DISTRICT.

Merthyr Tydfil, Oct. 27, 1865.

President Brigham Young, jun.

Dear Brother, — I have deferred writing you for some time, but am well in health and strength, together with all the rest of the brethren from Utah.

The late brethren from the Valley whom you sent to labor with me in this District, are doing well. Their fields of labor for the present I have decided upon as follows: — Elders Barry Wride and R. J. Davies, to labor in the Glamorgan Conference; E. Morris in the Carmarthen Conference; John Parry and Griffith Roberts, in North Wales, and Abel Evans in the District; and since they have come here, I am glad to say that their teachings have been highly interest-

ing, and proven beneficial to both Saints and strangers.

All things here at present appear to be moving along advantageously, eighty having been baptized in the last five months, and many more having given their names for baptism; and from recent reports from Elder J. Parry, North Wales, the Saints there are progressing and increasing in good works, and one Branch has been organized there. I have given brother Parry the charge of the North, comprising Flintshire, Denbighshire and the Carnarvonshire Conferences, he being more acquainted in that part than any of the others, having labored there some eight years previous to his going to Utah. I think he will be able to do much good there in advancing the principles of the kingdom of God.

According to my best understand-



ing, the Saints throughout are feeling pretty well, showing a greater anxiety to do right and live their religion, and some of them are making good steps towards the paying of their Tithing. I have made it my principal task of late to insist upon the necessity of this, showing them that a free access to the blessings of the Gospel could not be obtained unless it was by living up to its laws, whether the law of Tithing or any other, and that that law was as essential to their salvation as any other principle of the Gospel, and consequently it would show a great weakness in any one to try to shun any of these laws, and at the same time expect to be put on a level with those who live up to them.

I feel well in my labors, and deem it a privilege to work for the interest of the kingdom. I hope to retain the Spirit of God, that I may always feel so.

I now close, praying God to bless you with strength and ability to discharge the many responsibilities resting upon you. I am your brother in the Gospel covenant,

W. D. WILLIAMS. )

BIRMINGHAM DISTRICT.

Birmingham, Oct. 30, 1865.

President Brigham Young, jun.

Dear Brother,—While penning you a report of our labors, success, &c., in the Birmingham District, I hope to be dictated by the Holy Spirit, and give you a true statement, without exaggeration, that you may know how we have conducted matters in the District which yourself and President D. H. Wells assigned to me as my field of labor. Every blessing that you both desired upon us and the Saints, so far as possible, has been realized by us. We have been aided very much by the local Priesthood, who have ever held themselves ready, with few exceptions, to answer to our call.

Out-door preaching has been attended with great success. A few meetings have been broken up, but these only by some miserable wretches in Birmingham, who make it their profession to go round disturbing the meetings not only of our Elders here,

but of others who profess to teach correct doctrines.

We have held several Priesthood meetings which have been largely attended by the Priesthood, over one hundred of the brethren being present. We received reports from Elders presiding over the out-door meetings, of their success, &c., and also gave such instructions as the Spirit dictated, and circumstances required.

The number of baptisms since January last, has been one hundred and fifty-seven. Seventy-five have emigrated, and sixteen been excommunicated. You will see by this that we have more than made up our numbers, and with present prospects, we will add many more before our annual District Conference, which we purpose holding on the 7th of January 1866. I have visited each Conference, and although I have not been able to see all the Saints, I live in hopes of seeing the most of them before I am released to return home.

Elders Nicholson and Platt have held their Conferences, and enjoyed a most excellent time with their brethren. At the latter Conference I had the privilege of attending in company with yourself and others of the brethren. Elders Gregg and Bird intend holding their Conference on the 19th of November.

In conjunction with the above-mentioned brethren and Travelling Elders, we are getting on first rate, and so far as I know, are united in helping to build up our Father's kingdom. I have nought but the best of feelings towards them, and know them to be faithful men to the charge entrusted to their care. I have never been refused when asking them to assist me in my duty. Surely it is a pleasure and privilege to labor with those whose time and talent is spent in teaching people the way of salvation, and making precious that agency given them for their exaltation, but which the major portion of mankind use to their own destruction.

The Saints comprising this District are a very warm-hearted, hospitable people, with the usual exceptions, and well worthy the confidence of their brethren. We cannot help loving them when we see their faithfulness.

and bravery in fighting against error to establish more righteous and exalting principles; also to overcome their former false traditions, and bring their will in subjection to that of God's. We pray for their deliverance, and have confidence in the words of the Prophet, that God will gather his people out of the nations wherein they are scattered, "with a mighty hand, and with a stretched out arm, and with fury poured out." Many are preparing for the coming emigration, and if the teams come down from the Valley to Wyoming, they will be able to pay their way that distance, but few have sufficient means to pay their way through.

Our indebtedness is but small, and that owing for books at the Liverpool Office, but we hope to represent ourselves clear by the close of the year.

We have the promise of a visit from Elder Orson Pratt, sen., in the beginning of December. The Saints here are all very anxious to see him,

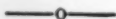
as he has not been here since his return to England from the continent: we are also looking forward with great joy to the time when yourself and many more of the brethren will be with us.

My testimony as heretofore is, that "Mormonism" is true, and that the Kingdom of God will eventually take its place at the head of the nations; therefore it behoves all honest people to obey those ordinances, that will secure to them a place in that Kingdom. My desires are to do good and spend my time in assisting the Servants of God, to fully establish his kingdom. My hopes are bright, and the light of truth dawns upon my mind with more brilliancy than before, owing probably to my occupation the last two years and a half.

With kind love to yourself and the brethren, in which brother Nicholson joins, I am your brother in the truth,

DAVID P. KIMBALL.

## SUMMARY OF NEWS.



ENGLAND.—Lord Palmerston was buried on the 27th ult., in Westminster Abbey. Throughout the whole of the metropolis—as, indeed, throughout the whole of England—signs of mourning for the loss of the great statesman were visible. The Dean of Westminster, surrounded by an illustrious assemblage, officiated in the abbey, and a full choral service added to the solemnity of the ceremony. The Prince of Wales was present, and there was a large representation of provincial corporations. The ambassadors from 14 States were among the spectators, and the pall was borne by ten Cabinet Ministers.—The association for promoting a Revision of the Prayer Book is greatly alarmed at "the Romanising tendencies and practices now openly avowed and adopted in the Church of England," and thinks that the aid of Parliament should be obtained in order to suppress "innovations" which are evils of great gravity. The association declares that the curative measures required "are strictly within the province of Parliament; the Book of Common Prayer, with its Rubrick, being, by incorporation, a part of the statute law of the land, which can only be amended by the Legislature. Such measures have been at various times advocated by some of the ablest and best of our ecclesiastics from the Reformation down to the present day; and there can be no doubt that should a Royal Commission be appointed to enquire into the grievances complained of, both bishops and clergy would be called upon to take part in its deliberations. It is therefore desirable to have petitions to both Houses numerously signed and ready for presentation when the new Parliament assembles."

FRANCE.—A report of the Prefect of Police upon the cholera in Paris has been published in the *Moniteur*. The document reviews the circumstances under which the malady made its appearance in Paris during the present year, and details the various curative and preservative measures carried out in the

affected parts of the city. To the precaution thus exercised the report attributes in a great measure the favorable contrast of the ravages of the present visitation with those of former years. As compared with the ravages in 1832 and 1849, the spread of the cholera has this year been trivial, the prefect estimating the number of fatal cases at one per day for every 20,000 inhabitants. The investigation of which this report is the result disclosed the fact that the days characterised by the greatest number of fatal cholera cases were those immediately following pay-days, when the working classes, having more money than usual, indulged in excess. It is therefore concluded that all kinds of excess are even more dangerous than actual privation.

**JAMAICA.**—The China, from New York, brings the almost incredible intelligence that the negroes in our British colony of Jamaica, after 30 years of freedom and peace, have broken into rebellion. The insurrection is stated to be in the eastern district of the island, and we may venture to hope that a movement so utterly senseless is confined to that part of the colony which is nearest to the Republic or Government of St. Domingo. It appears, however, that, whatever are the limits of the insurrection, the Governor of Jamaica thought it necessary to transmit the news to the Governor of Nova Scotia, with a request that immediate naval and military reinforcements might be sent to Jamaica. This had at once been done. Vice-Admiral Sir James Hope had proceeded to that Island in his flagship, the Duncan, with a battalion of the 17th regiment; and fortunately before this news was known, or any such event anticipated, her Majesty's ship Galatea had sailed for Jamaica, where her arrival would, no doubt, be of great service.

**AUSTRIA.**—An article has appeared in the official journal of Vienna, pointing out in strong language the advantages likely to result from a commercial and political alliance between Austria and England. The above journal attaches great importance to the position of Austria as the principal link in the continental chain by which England will be compelled to render communication with India secure. The language employed in the article alluded to leads to the inference, that whatever may be the feeling of England upon the subject, Austria is very anxious to form a political as well as commercial alliance with this country.

**AMERICA.**—Fears of a negro insurrection continue to prevail throughout the South. A Democratic ratification meeting has been held in New York, at which General Slocum and Messrs. John Van Buren and Montgomery Blair delivered addresses, endorsing President Johnson's reconstruction policy, denouncing negro suffrage, and declaring it necessary to enforce the Monroe doctrine in regard to Mexico. A Republican ratification meeting has also been held in this city, at which President Johnson's reconstruction policy was endorsed. Mr. Stephens had an interview with President Johnson yesterday, and afterwards left for Georgia. The North Carolina convention has passed a resolution forbidding any legislation for the assumption or payment of the Confederate debt. The Fenian congress is said to have decided lately on an important secret measure. The delegates will personally subscribe \$500,000, and a large amount of funds has been promised. The number of Federal officers present at the Fenian congress has increased. General Sweeny, of the regular army, has been presented, and Colonel Murphy has tendered to the congress the services of twenty colonels and other officers and soldiers of the late Federal volunteer army. Mr. Seward has made a speech, in which he stated that the President would conduct the settlement of national claims between the Government and foreign nations, without compromising the national dignity and honor. The influence of the United States on the international conduct of foreign States, particularly on the American continent, though impaired by the civil war, would now be renewed. He expected to see Republican institutions, wherever heretofore established throughout the American continent, speedily vindicated, renewed and reinvigorated. When this progress was accomplished, he would look for signs of its working on other continents.